

*Library of the Theological Seminary,*  
PRINCETON, N. J.

Division.....1.....

Section .....2.....

Shelf.....

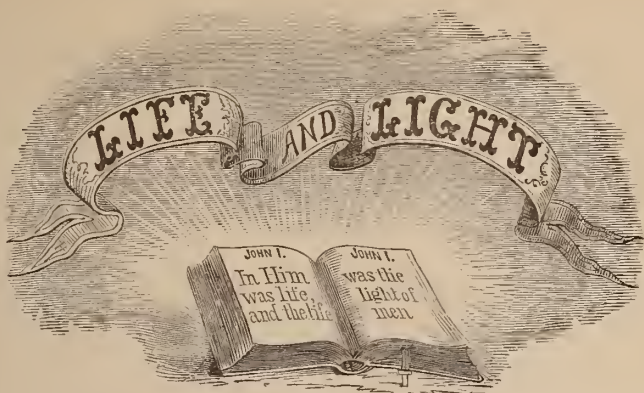
Number.....











## FOR WOMAN.

VOL. VIII.

APRIL, 1878.

No. 4.

### SURVEY OF FOREIGN WORK.

We give below our yearly statement of foreign work. While it must necessarily contain statistics that may seem uninteresting to the casual reader, we feel sure it will prove very useful to those who wish to keep themselves thoroughly informed as to the work of our Board.

#### ZULU MISSION, SOUTH AFRICA.

MISSIONARIES:—Mrs. M. K. Edwards and Miss Fanny M. Morris, at Lindley, formerly called Inanda (20 m. N.W. from Natal); Mrs. S. W. Tyler, at Umsunduzi (30 m. N.W. from Natal); Miss G. R. Hance, at Umvoti (40 m. N.E. from Natal); Miss Martha E. Price, at Umzumbi (80 m. S.W. from Natal). SCHOOLS:—Lindley Female Seminary, in charge of Mrs. M. K. Edwards and Miss F. M. Morris, (16 boarding and 35 day pupils); boarding-school at Umzumbi in charge of Miss M. E. Pinkerton (W. B. M. I.) and Miss M. E. Price (21 pupils); Bible-reader at Umvoti.

The schools at Lindley and Umzumbi are reported as in a very prosperous condition. The number of boarders at Lindley is somewhat less than in previous years, owing to the fact that each pupil is required to pay a small sum in advance for her tuition. The fall term opened with sixteen, who brought either the necessary money, or promised to do extra work if allowed to stay. Mrs. Edwards expresses herself as delighted with the arrangement, as she finds the girls much more agreeable and studious in consequence. Something of the change wrought in these Zulu girls, may be learned from the description recently received of a visit from Sir Henry



Bulwer, Lieutenant-Governor of Natal. Receiving him without excitement or embarrassment, they answered his questions promptly and distinctly, and the following day marched to his tent, two by two, gave him a formal salute, sang Christian songs, and, at a sign from their teacher, marched back to the school again with the greatest precision. At Umzumbi, the school has been crowded to overflowing with kraal girls, nearly all of whom give evidence of a new religious life. A missionary writes: "Soon these girls will be scattered to their homes, north, south, east, and west, and they will go preaching in more ways than one. Mothers will rejoice, brothers will put their hands to their mouths in mute astonishment at the improvement, the happy looks, cleanly ways, the quiet intelligence and obedience of these sisters." Mrs. Tyler is doing a good work at Umsunduzi, fitting boys and girls for the seminaries at Amanzimtote and Lindley, besides making various tours among the Christian communities, encouraging and advising the women in the management of their families and in church-work. Miss Hance continues her useful labors at Umvoti, visiting, holding meetings with the women in their homes, superintending five native schools, averaging twenty-five to thirty scholars each, and issuing a monthly child's paper—the only one in the Zulu language. Two new missionaries, Misses Price and Morris, have gone to this mission during the year. While applying themselves mainly to the study of the language, they are teaching English classes and visiting somewhat among the people. Miss Price writes as follows of a meeting held at the kraal of a chief: "It was a novel experience for me to curl my feet under me and sit on a mat, but I succeeded in doing it. The chief called in all his fourteen wives, and a few men. Some listened intently, while others looked as though they hadn't a thought beyond the smoky hut. After the other missionary had spoken to them, Miss Price and I talked to them through an interpreter, and they seemed interested in hearing us. The chief said he was glad we had come to tell the people about Jesus, and hoped He would give us hearts to be happy in this land." There are quite a number of girls' schools in this mission under the care of our missionaries, but as they are supported by government funds, they are not numbered among our schools.

### EUROPEAN TURKEY MISSION.

MISSIONARIES:—Mrs. Ursula C. Marsh, at Eski Zagra (200 m. N.N.W. of Constantinople); Mrs. Isabella G. Clarke, at Samokov (300 m. N.N.W. of Constantinople); Mrs. Ellen Baird, at Monastir (400 m. W. of Constantinople, in Macedonia).

The events of war by which two of these ladies have been forced to leave their fields of labor, are well known to our readers.



Mrs. Marsh and Mrs. Clarke, with their families, are in Malta, awaiting events which shall decide their future course. Mrs. Baird still remains at Monastir, and writes of a prosperous year, notwithstanding the war. The weekly prayer-meetings are held as usual, and the teaching goes on among the women in their homes.

### WESTERN TURKEY MISSION.

MISSIONARIES:—Mrs. Kate P. Williams, Mrs. Cora W. Tomson, and Miss Ellen C. Parsons, at Constantinople; Misses P. L. Cull and H. G. Powers, at Manisa (200 m. S.W. of Constantinople); Mrs. A. A. Leonard, Misses Eliza Fritcher and F. E. Washburn, at Marsovan (350 m. E. of Constantinople); Mrs. Elizabeth Giles and Miss S. A. Closson, at Cesarea (370 m. E.S.E. of Constantinople); Miss Laura Farnham, at Bardesag (50 m. S.W. of Constantinople); Miss Flavia Bliss, at Sivas (400 m. S.E. of Constantinople). SCHOOLS:—The Constantinople Home, Mrs. Williams, Mrs. Tomson, Misses Parsons and Patrick (W. B. M. I.) in charge, 56 pupils; boarding-school at Bardesag, Misses Farnham and Parsons (W. B. M. I.) in charge, 66 pupils; boarding-school at Marsovan, Misses Fritcher and Washburn in charge, 19 pupils; preparatory school at Marsovan, 20 pupils; high school and two common schools at Sivas, Miss Bliss in charge; boarding-school at Talas, Miss Closson in charge, 42 pupils. Twelve village schools, 15 Bible-readers.

The Constantinople Home, as was seen in the February number, has had a successful year, all the teachers remaining at their posts with the exception of Miss A. D. Bliss, who has returned to this country. The spirit that pervades the institution is seen by the following from one of its teachers: "Often when I have been out, and come back toward this house, as I look up at its goodly front, there rings through my ears again the words we used to hear at Mt. Holyoke Seminary: 'Young ladies, every brick of this house has been consecrated to God.' So, we feel, it has been here, both in the gift and heart-offerings that have come with it over the sea; and we would have all within this house as well—all aims and plans blend in promoting the central purpose of the givers, that so this Home may be a fountain whence streams shall flow to bless this land, and make glad the city of our God."

Latest advices from the city, speak of terrible suffering among the refugees, which the missionaries are trying to alleviate in some measure. One of the gentlemen who happened to be at the railway station on the arrival of one of the long trains with its wretched freight, saw sixteen bodies taken out frozen stiff; one of them a mother, with a living babe in her arms, and two little children clinging to her scanty clothing. Even the scrapings from soiled plates are eagerly seized by famishing Mohammedans, to whom "infidel food" is usually so repugnant. The other schools in the mission are in good condition. The seminary, at Marsovan, was spoken of, at length in the March number. Miss Closson's school, at Talas, still holds its high place of influence in that field. Its numbers are limited

for want of funds. The Missionaries have become responsible for a few from their slender incomes, and yet many applicants are shut out from its privileges. Miss Closson's associate, Mrs. Giles, is still seeking health in this country. At Bardesag, Misses Farnham and Parsons (W. B. M. I.) are carrying on the school successfully, making it, in a great measure, self-supporting. As an illustration of what is being accomplished by its graduates, mention is made of one employed in Hascak, through whose efforts, aside from school duties, from thirty to fifty women attend the Sabbath services, and whose school-room is filled with women every Wednesday afternoon for Bible instruction. The schools at Sivas, under Miss Bliss, and at Manisa (supported by the W. B. M. I.), under Misses Cull and Powers, are gaining in numbers and the respect of the community.

### CENTRAL TURKEY MISSION.

MISSIONARIES:—Misses M. A. Proctor and Ellen M. Pierce, at Aintab (about 90 m. E.N.E. from Scanderoon); Mrs. E. R. Montgomery, at Marash (about 90 m. N.E. from Scanderoon). SCHOOL:—Female seminary at Aintab, Misses Proctor, Pierce and Hollister (W. B. M. I.) in charge. 16 village and day-schools. 4 Bible-readers.

The absorbing interest at Aintab the latter part of the year, was the enlargement of the seminary building. At an expense of \$3,000, the old building has been made much more commodious, both for teachers and scholars. The last two or three months have been spent by Misses Proctor and Shattuck (W. B. M. I.) in visiting the graduates of the seminary in their village homes, advising them in their schools, and stirring them to new activity in church work. The estimation in which these young women are held, may be learned from the remarks of a quaint old preacher at the wedding of one of them. "He reminded the bridegroom that he was not so well educated as his bride, and exhorted him not to keep her so busy over worldly things that she would have no time to use her talents and education for Christ." Mrs. Montgomery, who returned to her work in Marash in the early summer, writes: "The joyful preciousness of the privilege of having the least share in bringing souls to Christ, has never seemed so great to me as when we found ourselves once more among these poor degraded people. I wish I had a tenfold stronger body. I want to visit in these darkened homes from morning till night; they are so hungry for light and help, one can make every word tell for their uplifting. Then I should like to write from night till morning, that I might make friends in America look into these homes. I want to bring close together your homes and theirs. Who made them to differ?"

## EASTERN TURKEY MISSION.

MISSIONARIES:—Mrs. C. R. Allen, Misses Harriet Seymour and C. E. Bush, at Harpoot (175 m. S. from Trebizond); Mrs. M. W. Reynolds, at Van (E. end of Lake Van); The Misses Ely, at Bitlis (near Lake Van, about 300 m. S.E. of Trebizond); Mrs. O. L. Andrus, Misses Sarah Sears and C. H. Pratt, at Mardin (150 m. S.E. of Harpoot). SCHOOLS:—Female Seminary at Harpoot, Misses Seymour and Bush in charge, 60 pupils; boarding-school at Bitlis, Misses Ely in charge, 23 pupils; boarding-school at Mardin, Misses Sears and Pratt in charge, 17 pupils. 4 village schools. 9 Bible-readers.

The schools at Harpoot and Mardin are holding successfully on their way, too far from the seat of war to feel more than the faint ripples of the terrible commotion that has so convulsed the empire. At Bitlis the people are still suffering by night and by day from the reckless Koords, an account of which just received from Miss Ely, will be given in the next number. The school seems to be but little affected by these disturbances, going on with its usual routine, while an addition has been made to the building, for the better accommodation of the pupils. Miss Seymour, who was obliged to leave Harpoot on account of ill health, arrived in this country in November. Mrs. Allen is still doing a good work among the women in their homes, holding meetings both in Harpoot and in her tours in the surrounding villages. Some idea of her work may be gained by the following extract from a recent letter:

“I wish you could have looked in upon one of the meetings we held in our last tour. The two windows, most necessary for ventilation, had to be closed, on account of the opposition of hostile neighbors, so that the feeling of suffocation was almost intolerable. On entering, there was such a dust from the broken, wooden floor,—there being only ragged pieces of matting here and there,—that our lungs experienced no little discomfort. There was no seat of any kind, and Mr. Allen was obliged to stand till one of the brethren, after searching in the neighboring houses, brought in an old stool, whose diminutive size was eked out by a cushion. The poverty of this village is rendered abject by the double tax upon the inhabitants to meet the exigences of the war.

“One poor woman, who was literally clothed in rags, said, ‘You tell us to keep the Sabbath; but how can we? Our husbands and sons are beaten and driven to do what they hate, and we must work.’ But this same woman promised to do something towards getting coarse mats for their chapel. Another promised to have a pulpit made, and added: ‘I mean to keep my promise.’ I could not see how she was to do it.

“The country is in a fearful state, and there seems to be no prospect of improvement. Though there is nothing immediately about us to cause alarm, there are heart-rending reports from other places constantly coming to our ears. Some time ago we heard

that the Koords had carried off four hundred and eighty women and children from Bayazid. One chief took sixty of the prettiest for his harem. Probably the fathers and husbands of many of them had been killed. Can we imagine what aching hearts are among that band of mothers, wives, and children?"

[TO BE CONTINUED.]

---

## INDIA.

### REPORT OF A NATIVE TEACHER IN INDIA.

[The following extract from a report is from Powar, a former pupil of Mrs. Ballantine, who is now occupying a useful position in the English Zenana Mission.]

"I AM very glad to tell you something about the women who come to our Girgam school. I teach five ladies; four of them are learning English. There were seven, but two of them have not come lately, because they want the two hours for themselves. The others are learning nicely now. When I first began to teach them out of a religious book,—‘An Angel’s Message,’—they began to grumble, and said to me:

“‘If you will begin to teach us this book, our husbands will not allow us to attend this school; and we ourselves, even, do not like it.’”

“‘It does not matter,’ I said, ‘whether you come to the school or not. I must teach you this first, and then other studies; because it is my duty to teach you about God and Christ. If I do not teach you this, I shall not be able to teach you your other lessons well.’

“Now they are learning quietly. On Thursday they had a long talk with me. I convinced them by what God had put in my mind. (First, I pray to God in my heart, that He may give me strength, and I get an answer soon, because I speak nicely to them.) One day, one of the women asked me saying:

“‘Shall I be able to see you at your house, if I come to Mazagon? because I have to go there to worship God;’ meaning, of course, an idol.

“I answered them: ‘Women, so many days have I been telling you that it is not right to worship idols. I always speak to you about these things, hoping it will have some effect on you.’

“‘What can we do, when we cannot see God with our eyes?’ she said. ‘We are obliged to make an image that we can see and worship.’

“‘Women,’ I said, ‘suppose any one brings stones here and asks me to teach them; then do you mean to say that I should teach those stones? How would you like to have a mere stone to be called after your name? In the same way, you should know that when you honor a stone instead of Almighty God, who created you and all other human beings, you rebel against Him, and make a jest of that Supreme Being.’

“I gave them the following illustration:

“There was a king, and one day a photographer came to his city; and when the king heard of him, he at once sent for him to come to his court, and told him to photograph him. He said, ‘Yes, by all means; and I will bring it in three days.’ So he did; and brought a picture which, when the king opened, he saw it was the picture of a frog. The king was very angry, and felt insulted at this, and at once ordered him to be put to the mouth of the cannon. Then the photographer said:

“‘I am ready to die; but, before going to the cannon, I would ask you to consider, that just because I brought the picture of a frog instead of yours, you got so angry as to put me at the mouth of a cannon. When you make images of the Most High, who is far more beautiful than yourself, and who is the King of kings and Lord of lords, how can he bear such ill-treatment from human beings whom he created from nothing but dust, and for whom he does everything?’

“After hearing this the king seemed to be a little convinced of his sin; but he said, ‘Because this man has so openly disgraced me before the court, let him be imprisoned for six months.’

“‘I am quite ready and willing to do all you say,’ said the man, ‘but consider well, that because I disgraced you only before this court, you feel it so much; then how much more must the God feel whom you disgrace and dishonor before all the world, by making all sorts of images of him, and worshiping them?’

“After hearing this answer the king was very much touched, and then he was converted.

“I gave them three or four more examples, and told them they ought to think over these things and pray to God, as I have told them. Then we came home.

“I always pray to God that these poor women may think about him, and I hope that God will answer my prayers. Now they are ready to learn religious hymns gladly. When they first came to the school they did not even know the alphabet; but now they can read nicely, and they translate pretty well, and they can write nice dictation.”

## JAPAN.

## LETTER FROM MISS WHEELER.

IN answer to the pressing calls from Osaka, we are hoping soon to send out two or three young ladies. The following letter from Miss Wheeler will give an idea of the great work opening before any who will embrace the opportunity. Who will go to secure the harvest "running to waste?" Who will furnish the means to send the needed reapers? Miss Wheeler writes:

"We came back from our summer's rest to a harvest of labor. Oh! how much need there is among these two hundred and fifty thousand women in Osaka! It is a kind of work which our missionary schools cannot reach for years to come—indeed, will never reach, except to touch it here and there.

"There will always be a most pressing need for single ladies to work among the women; to go into their homes and sit down beside them; to read the Bible with them, and explain it. You can readily see that the native Christian women, who have only the Gospels as yet,—nothing of the Old Testament history or prophecy, Psalms, or the Epistles of the New Testament,—are not, and cannot ever be, furnished to teach the Gospel through the help and light which these give; these translations cannot be completed in their life-time. Moreover, these women, though they love the Saviour, and want to work for him, do not know how. They lack directing, organizing talent, and the degree of steady, persevering effort they put forth, is proportioned to the directing power behind them.

"The Christian women number very few as yet, but they are steadily increasing. At the Namiva church we have only five, but these are all most active, working Christians. I have regular work planned for them, certain places for each one to go, and regular days for their Bible-readings, so that they may be expected, and thus no time or effort lost. There are always some among those who come regularly to the chapel who are reading the Bible, but who cannot understand it by themselves. Nearly all the women are very illiterate, and the book-language, even in the simplest forms in which the gospels are translated, is so very different from the spoken, that the women do not know many of the words at all, and the meaning is wholly lost to them unless some one is at hand to explain.

"This is a most delightful work, there is so manifest an interest on the part of those who are helped, and so much grateful appreciation when we make our appearance at the door to read; the husbands, also, often drop hammer and saw to come in and read



with the wives. There are some very interesting Christians developing from the study of God's word. Two are already accepted for baptism, and others soon will be.

"A young woman in whom I have been much interested, has a mother who is dying of consumption. I found her in a much wasted condition, doing nothing for herself, and coughing almost incessantly. I sent to her aid one of our native physicians, who always applies the medicine to the soul, at the same time that he takes care of the body. Under his care she improved somewhat, though she will not recover; but, what is better, she has become a true believer in Jesus, the Saviour. She left Osaka for a short stay in the Province of Tago, her native place, hoping to derive benefit from the change. She sent word to her daughter recently, that she wished very much to tell the people there about the Saviour she had found, but her lungs were too weak to permit it. I sent her a package of tracts, praying that a blessing might go with them. Who can tell what the result may be of the visit of this poor sick disciple of the Lord, in that province where the gospel has never yet gone?

"Another woman whom I went to see recently, said she was troubled about her soul. She wanted to go to heaven when she died, but did not know the way. She had tried various things to give ease to her soul, but they were not satisfactory. She brought out a pile of Shinto books which she had rented from a bookseller to read, and hoped they would teach her the way. A Shinto shrine occupied about one-quarter of the space of the little room in which she and her daughter lived, before which they both worshipped. Oh! the precious message of the loving Saviour, to take to these hungry souls! Blessed privilege to tell them of Him "who saves unto the uttermost!" I recommended to her that she return the Shinto books, and procure instead a Bible, that would tell her of Jesus. That same night she went to a book-store and bought a Gospel, and one of our Christian women now goes regularly to read with her.

"One woman is deferring her baptism on account of her old mother, who is deaf. The daughter is truly converted, and would be accepted if she applied, without any hesitation; but she is hoping her mother will come with her. She has told her all she has heard of the truth, because the old lady is so deaf she cannot understand everyone's voice; but her faith is not quite strong enough to discard *every one* of the little gods she has worshiped all her life, and in which she has placed implicit faith. One little image still adorns her god-shelf; but this will go like the others, soon.

"Our woman's Bible-class on Sunday morning meets regularly;

its attendance is more or less variable, as is characteristic of Japanese gatherings. We have a regular weekly prayer-meeting for the Christian women, in which we are trying to bring out the great doctrines prominently, that we may be established in them,—to teach the relations of such doctrines as faith, prayer, study of God's word, and giving tithes, to our individual lives. Two were baptized into the First Church of Osaka last Sabbath, and seven are to be received into the Naniwa church the first Sabbath of next month.

“Oh! if we could only multiply ourselves a thousand-fold! We are so few, and we can do so little, in this vast city of half a million! I feel like quoting Mr. Davis' remark, that ‘There was never a time or place where such golden harvests were running to waste for want of reapers, among the women in this city;’ only I would substitute Osaka for Kioto. There are so many openings on every hand, that we cannot improve, for lack of numbers and strength. The Lord will send to us such as he has chosen, and as he sees we need. The work is His, and He will not see it fail.

“I must add that yesterday I went to see the old deaf woman, who clung to her one little god, and found it gone; but she can't forego the worship of her ancestors yet. Every morning the offering of food before the tablet must be made; but you perceive she is coming, little by little. It is hard for these old people, who have been all their long lives trained to idolatry, to give it up.”

In a more recent letter, Miss Wheeler writes as follows of the Christianity that exists in some of the young churches in Japan:

“We have not felt that we could, or ought to, give the people anything but the pure, unadulterated Gospel, believing most fully that if we gave them the pure doctrine of the word, Christ himself would work it out in them. We have the belief that with such a standard of Christian life before them as the Bible portrays, without any letting down of the teachings to meet their idolatrous tendencies, we should see a pure church; we should see Christians more like those of olden times, when men counted that ‘to be alive unto Christ,’ meant to ‘be dead unto the world;’ to be ‘a new man in Christ Jesus,’ meant that ‘the old man was to be crucified, with the affections and lusts.’

“Having received simply this gospel, we find them such Christians as we read of, who, first ‘beginning at Jerusalem,’ do preach the gospel of Christ. They feel the necessity of purity of life, in order that the power of the truth they preach to others may be exemplified in their own lives, judging wisely, that if they themselves do not practice it, their preaching is vain. This leads them to the putting away of all sinful habits for Christ's sake; and of

themselves, they have prohibited even the use of tobacco. The Bible has taught them this.

“They support their own pastor, provide their own preaching-place, purchase their own books, open other preaching-places in the city, and take care of their own poor, because the Bible teaches them this. Everyone of them on entering the church is taught that it is a duty at once to tell to neighbors and friends of the salvation he or she has found. So each one becomes a home missionary; and so Christ is being preached here and there in the city wherever these Christians live. The Bible has taught them this.

“The Bible teaches them that they ought to give to the Lord a tenth of all they have; and obeying this teaching, they have the means to do the work they are doing. The truth, conscientiously given and blessed by the Lord, will do wonders. Do not suppose this is a wealthy church; every one of the members is poor. They simply take from what they earn—not the men only, but the women. In order to have money of their own to give to the Lord, these women take in washing and sewing, and in various ways earn the means to carry on the work entrusted to them by the Master. These women are each one of them doing daily home missionary work, going from house to house, telling their sisters of Jesus. All, both men and women, are taught that it is their duty to work for Christ from the moment they take His name publicly. It is simply the Holy Spirit working through them; the constraint and diffidence and pride, which blast the life of the young Christian at home, we try to have unknown here.

“If you could go with me into one of their prayer-meetings, and could hear the fervent appeals that go up from their hearts to Him who has wrought this great salvation for them, you would see the motive power to be only love to Christ; underlying everything, seems to be the love to Him that hath redeemed them with His own blood. If I were to tell you the simple truth, I should say that this little church, gathered out of the heart of heathenism, is more like the apostolic church in its love and hearty consecration, than any it was ever my lot to be connected with, even in favored New England. I am proud of our Christians as an example to the Christian world. I love them as some of the dearest brethren and sisters in Christ I have ever known.”

# Our Work at Home.

---

## MISSION CIRCLES.

BY MRS. M. E. MEAD, OF DARIEN, CONN.

[A paper read at the last Annual Meeting of the Woman's Board.]

FROM its earliest organization, one great aim of the Woman's Board has been to care for and develop the missionary work that has been entrusted to children's hands.

It has linked into one those divine utterances: "Feed my lambs;" "Go ye into all the world and preach the gospel to every creature." It has joined in love and sympathy the little ones of Christian and heathen lands; clasped soft, dimpled palms with those of dusky hue; and inspired a devotion and a service which has raised heavenward these children of one Father. So to-day the Board rejoices in a multitude of young helpers, scattered over this broad land of ours.

In the ten years of the Board's history, its mission circles, whose very names are music in our ears, have added to its ingatherings the sum of nearly \$50,000. The children's offerings for the year just closed, were over \$9,000. The large proportion of these funds represent the hard earnings of small fingers.

Not only fairs and festivals, and all sorts of pretty entertainments and devices, but work of the unromantic sort, prosy duties not reckoned among the pleasant things of life, self-denials, great and small, have brought gifts to the treasury. A persevering ingenuity has laid under tribute the varied useful products of both vegetable and animal kingdoms. Morning-glories, mignonette, gladiolas, have bloomed for missionaries; while even thousands of the pests which threatened destruction to the potato-vines, were gathered by one determined young girl, at the rate of five cents per hundred, for the benefit of a Harpoot Bible-reader.

When we remember that the dollars represent but a tithe of the children's offering,—the hearts consecrated to a heavenly service in the very dew of youth, the sympathies, which shall grow with the years, early enlisted in a cause so dear to the heart of Christ, the foundations of character built on the pattern of the Great Missionary, laid deep and strong, the education received in practical benevolent work,—we may indeed count up the gains with gladness and praise.

And as we look to the upper Temple where many of the precious mission circle workers, who loved Christ's service on earth, are rejoicing in the opportunity, so short, alas! to win stars for the Master's crown, we may add our thanksgivings to theirs, that angel helpers, ministering spirits to many heirs of salvation, are among the Woman's Board gifts to the world's Redeemer.

Among the records written in heaven, is the story of a young life fragrant with devotion to its Lord. At home, at school, in every good work, it was a living epistle, known and read of all. The dear girl was one of the shining ones, and when the Master had need of her in His own immediate presence, it was not strange that she remembered, in her last audible petitions, "*all the missionaries.*" Her treasured pocket-money, consecrated to the cause she loved, was sent as a Christmas gift to bless Dacotah girls and a home in India, with the love which had gladdened her short life.

In the spring of 1874, a few young girls in Darien, Conn., became interested in missionary work, mainly through a visit from Mrs. Tyler, and organized a mission circle of six members. None of the girls were Christians, while their means and expectations were alike small. They worked for a fair, holding their meetings fortnightly, and devoting some part of these to devotional exercises, conducted by themselves. The fair succeeded beyond their hopes, and gave to the "Sunbeams," beside a pupil in Mrs. Bissell's school at Ahmednuggur, one in Miss Payson's school at Foochow. But from the fair, one of these "Sunbeams" went home, to fold her hands from all earthly service. A blessing had come to her heart in that mission circle work, and she was full of joy; "she could tell Jesus she had used her one talent for Him." Among her messages to absent friends were loving words for the little girl in India, and with glad rejoicings she entered into the life immortal. Since her death, the hearts of parents and friends, including every member of that mission circle, have been consecrated to Christ.

The message and the story went with the gift across the water, and as Mrs. Bissell related these to her company of Mahratta girls, they were, to her surprise, melted to tears. "Such love! and for us whom she had never known. It is too much—too wonderful!"

Soon after, these pupils came to their teacher for permission to build a prayer-room, where they might retire for private devotion during the school recess. The room was made ready, and morning, noon, and night, voices were heard rising in supplication from the small enclosure. The Spirit was present in the school, quickening and blessing all hearts.

At last the girls came again to Mrs. Bissell.

"Do you know what we have been praying for all these weeks?"

We have been asking the Lord to show us what we could do for Him. We feel that that young girl in Darien gave her life for us, and that Christ must ask some return at our hands. But we are all so poor, and have nothing to give; so we have decided to go without our bread one day in the week, and give the money to teach some one who has never heard of Jesus. This is the way we think God has answered our prayer."

A bright-faced little girl, devoted, because of physical deformity, to a future life of shame, had been found by Mr. Bissell in one of his tours. The gift of the native girls enabled the Mission to rescue the child from her impending fate. As she has shown uncommon ability, she is being trained as a teacher; the school-girls, with some aid from the Native Maternal Association, still continuing to provide for her support.

The Sunbeam light shines on, and will, we hope, grow brighter unto the perfect day.

But the work accomplished only opens more clearly before us the possibilities of well-directed effort in the future. The "Go ye!" of the Master is not for a chosen few, but to every one who is called by his name; and not all of the children respond, "Speak, Lord, for thy servant heareth."

In many of our Congregational churches, the young people have yet to enter this department of Christian service. In others, those who, under the power of impulse, did "run well" for a time, have "grown weary in well doing," and to-day languish for lack of that judicious, loving training which develops the new principle into a permanent, healthful growth.

Even mission circles whose attainments have been highest and best, need to learn still other lessons of consecration, until on church and fireside altars, the missionary spirit, kindled to a purer flame, shall burn with a radiance the world has never seen. Do we realize as we should, the Board's urgent need of to-day is an immediate, organized effort among those who are to be the givers and workers of the future?

Let us pray for a "missionary revival" among the mission circles, a "spiritual illumination" which shall spur the Lord's young servants to press forward with renewed purpose in the work whereunto they are called.

The opportunity to train the children of the church for a service which shall meet the world's need, can come to us but once. The boon which an angel might covet is ours to-day. To-morrow it is gone forever.

Statistics in the January HERALD prove the need of this work; for, while in the past fifteen years, the membership of Congregational



churches has increased nearly thirty-five per cent, the receipts of the American Board have, in the same period, advanced but about eleven per cent. The proportion of missionary laborers is ninety-five per cent for the home field, less than five per cent for the one hundred millions committed to our trust in heathen lands. Such figures are a trumpet call, which should stir to new vigor and enthusiasm every mission circle in the land.

Thus, the Board sounds to-day a rallying cry in the ears of all mission circle leaders. Such a summons means individual work; it demands outlays of days and hours to help others to work; gifts of tact and ingenuity which shall foster, without resort to sensational modes of culture, the truest development. It needs hearts charged with a magnetic love which will surmount all difficulties; a patience and sympathy with childish aspirations; or failures which hopes, believes and endures all things, so that the good work prosper unto completion.

[TO BE CONTINUED,]

---

"I AM NOT INTERESTED."

BY MRS. HELEN C. KNIGHT.

IN what? In lifting heathen women from their ignorance and degradation, to the intelligence and freedom of women in Christian lands. "I am not interested" in promoting their Christian education. I sing with fervor and delight, "Jesus loves me," but I am quite indifferent to their sharing it. Christian hopes, and the thought of heaven, are very dear to me, but I take no interest in making them partakers of a like faith. Heathen women may be asking for that which makes Christian women what they are,—it is indeed the Gospel of Jesus Christ which elevates and blesses woman,—but I am not interested to lift a finger, or sacrifice never so small an indulgence, to send this Gospel to them. The manifold charities of a Christian land, "so sweet for them who give, as well as those who take," it is of little consequence to me if they possess and enjoy. They can live and die in their misery. My ancestors were pagans, it is true, and pagans of the worst sort, when Christianity, with its immeasurable good, was brought to them; but "I am not interested to extend this good to those who are now in the darkness and sin that we were."

Is not this the stand taken by those who, when asked to join this great movement in behalf of heathen women, stand aloof, and make objections?

"We can not *make real* to ourselves the needs of foreign lands, the famine in India, the war in Turkey, or the benighted condition of heathen women, as we can the sin and suffering of our own lands." "There are so many objects." "Our Benevolent Society

is at work for homē missions." "The hard times." "We are very feeble, and so scattered." "There is a debt on our church; we must help pay that off before undertaking anything new." "The church parlors need a new carpet; we must get that first." "Our church horse-sheds were burned down; we must replace them first." "We are doing all we can now for the temperance cause." "No doubt it is a good object; I hope you will succeed; but I am not interested."

Some who thus excuse themselves, are earnest workers in many ways. We would not undervalue their zeal, or the fact that the burden of so many churches does rest on the women, who get up fairs and oyster-suppers to pay church debts, and fill missionary-boxes with generous and pains-taking contributions; who do succeed in carrying through the good causes in which they "*are* interested." All honor to them for what they have done and are doing. In most cases "these ought they to have done, and not to leave the other undone."

But the "living church" possesses a far-reaching, advancing, victorious power, given it for conquest. "Go out," is the Master's command. There is no stay-at-home narrowness or selfishness possible for his true followers; we must take our share in the foreign work which he has laid upon his people to do. He has directed the Christian women of to-day, as never before, to *press forward* in evangelizing effort for their own sex in heathen lands. The way is everywhere open. He has also inspired them with a union of purpose and plan, of faith and courage, unknown before, to prosecute the work. Every branch of the church feels the thrill of this mighty impulse. A noble beginning is made; will you not join in it? We need your intelligent coöperation, your hearty sympathy, your constant prayer; will you not join us?

1st. To acquaint yourselves with it. We are interested in what we know about. The literature of this work is rapidly multiplying. There are many admirable books, monthlies, special papers, written by careful pens, besides fresh letters constantly arriving from foreign fields, to keep us acquainted with our schools, dispensaries, Bible-readers, and the work generally. The MISSIONARY HERALD and LIFE AND LIGHT are crowded with information. No one can constantly and carefully read LIFE AND LIGHT, the organ of the Woman's Board, without gaining knowledge which they must soon feel they cannot afford to lose, besides getting into genuine sympathy with the noble women who are engaged in it. Some of our auxiliary societies, we are surprised to find, and ashamed to say, take not even a single copy, and in some sections of the country there are far too few subscribers. Of course there can be little or no interest in such cases. We beg you to seek information; to subscribe for it, to read. Take pains to read; perhaps some

effort will be necessary; but everything worth having costs effort. And let those who take a missionary journal, after reading it, make it a point to lend it to others.

2d. We desire your acquaintance with this work, that you may pray for it. Perhaps this is all you can do; but how much is this! Pray for it. By twos and threes, and in larger circles, come together to pray especially for the missionary work. Do not forget that prayer is one of the "powers with God." "Spiritual results," says Austin Phelps, in a little book on "Woman's Prayer-meetings,"—which I heartily recommend you to buy, and read, and lend,—"spiritual results are given to prayer more marvellous than miracles." For the poorest and feeblest Christian, interceding prayer is left to bring blessing to the world. The power is from God; the work is through God; but the electric touch is ours. "Ask, and ye shall receive;" such is our privilege of coöperating with Him. Will you not then pray for the mission work of the church, which needs so much faith, and wisdom, and "holy boldness" to carry it on?

If you will do this, you are joined in vital union to the ever-widening kingdom of Christ; you will further it to the best of your means. And your contributions, when they come, will be neither aimless nor grudging; you will "do," because you cannot help doing. Sure I am, that you will rise to a higher level of spiritual vision and enjoyment, as you more clearly comprehend the Fatherhood of God, by entering into closer fellowship with the Son of God in his love for those "other sheep which are not of this fold;" that they shall hear his voice, "and there be one fold and one Shepherd."

---

## Through the Rolling Years.

*Written for the Tenth Annual Meeting of the W. B. M.*

TUNE—"Seeking to Save."

GLADLY now we gather,  
Come from far and near,  
Thanks to bring our Father  
At His altar here;  
All the way He's brought us  
Joyous now appears;  
Filled with countless blessings  
All the rolling years.

CHORUS.—Through ten years of labor,  
Seeking to save;  
Lost ones in heathen lands,  
Seeking to save.

Anxious days have met us,—  
 Days of care and thought,—  
 But the clder Brother  
 Ever came when sought;  
 Filled with sweet compassion,  
 Heard our feeble prayers,  
 Lifted all the burdens  
 Through the rolling years.

Tenderly we've lingered  
 In the border-lands,  
 Where we've seen our loved ones  
 Break their earthly bands;  
 Now, on high ascended,  
 Free from cares and fears,  
 Watch they now our progress  
 Through the rolling years.

Gladly we remember  
 Many pleasant ways,—  
 Many deeds accomplished,  
 Many joyful days;  
 Many sheaves vouchsafed us,  
 Many ripened ears,  
 Many gladsome harvests,  
 Through the rolling years.

Not to us the glory,  
 Not to us the praise;  
 But to God, our Father,  
 Who, in wondrous ways,  
 Hath His servants guided,  
 Stilling doubts and fears,  
 Granting strength and courage  
 Through the rolling years.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JAN. 18, TO FEB. 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. Wood-  
 bury S. Dana, Treas., Au-  
 burn, 6th St. Chapel, Young  
 Ladies' Circle, \$8; Fort Fair-  
 field, a dying gift, Mrs. Sarah  
 Richardson, \$5; Lebanon  
 Centre, Aux., \$17.35; East  
 Machias, a few ladies, \$9, \$39 35

*Tremont.*—Aux., \$15 00  
 Total, \$54 35

### NEW HAMPSHIRE.

*Fisherville.*—Mrs. M. A. W.  
 Fiske, \$5 00  
 Total, \$5 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox., Treas., Montpelier, Aux., \$1.50; Burlington, Aux., \$10; Cambridge, "Merry Workers," \$23; Randolph, Aux., \$10.85; "Mission Circle," \$2.65; "Honest Workers," \$5; "Busy Bees," \$1.20; New Haven, Mrs. Eliza Meacham, to const. L. M. Mrs. B. Saxton Bird, Vergennes, \$25; "Mission Band," \$7.66; Springfield, Aux., \$28.50; Newport, Aux., \$19.38; A New Year's Gift, \$25; Barnett, "Buds of Promise," \$15; Bridport, Aux., \$4.40; Orwell, Aux., of wh. \$50 const. L. M.'s Mrs. Thankful Wilcox, Mrs. Julius Thomas, \$61; Grafton, Aux., const. L. M. Mrs. L. B. Daniels, \$27.32; Townshend, Aux., const. L. M. Mrs. Jane Porter, \$25; Rutland, Aux., \$27.04; West Rutland Aux., of wh. \$25 const. L. M. Mrs. A. J. Mead, \$29.59; "Mission Circle," of wh. \$25 const. L. M. Mrs. Charity Blanchard, \$45.41; Westford, Aux., \$30; Guildhall, Aux., \$1.35; Stowe, "Mt. Mansfield Mites," \$10; Brattleboro', Miss Jacqueline Haddington, const. L. M. Miss Helen P. Strong, Matawan, N. J., \$25; Expenses, \$30, balance,	\$430 85
Total,	\$430 85

*Fem. Dep. Armenia College.*

<i>Vermont Branch.</i> —North Danville S. S.,	\$8 00
Total,	\$8 00

MASSACHUSETTS.

<i>Ashland.</i> —Mrs. S. N. Cutler,	\$10 00
<i>Barre.</i> —A friend,	1 40
<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas., Pittsfield, 1st Ch., Aux., \$11.93; Hinsdale, Aux., \$30,	41 93
<i>Boston.</i> —H. Carter, Japan, \$5; Mrs. M. S. Kimball, const. L. M. Miss Alice Kimball, \$25; Central Ch., \$6; "Busy Bees," \$10; Mrs. Joseph Tilton, \$25; Old So. Ch., Mrs. Chas. Stoddard, \$25; Mrs. Alpheus Hardy, of wh. \$50 const. L. M.'s Mrs. Joseph Nee Sima, Kioto, Japan, Mrs. Helen C. Knight, Portsmouth, \$100; Mt. Ver-	

non "Mission Circle" sale, add'l, \$10; Shawmut Ch., Mrs. H. H. Hyde, const. L. M. Mrs. Joseph E. Hadley, Marion, \$26; Berkeley St. Ch., ladies, \$5.50,	\$237 50
<i>East Boston.</i> —"Maverick Rill,"	20 00
<i>Boston Highlands.</i> —Eliot Ch., Aux., \$6.40; "Anderson Circle," \$4; "Thompson Circle," \$2.50; "Eliot Star Circle," \$5.58; "Ferguson Circle," \$0.60,	19 08
<i>Boxford.</i> —Aux.,	3 00
<i>Charlestown.</i> —Mrs. J. F. Hunknewell, const. herself L. M.,	25 00
<i>Concord.</i> —Aux., \$27; "S. S. Miss'y Asso.," \$30,	57 00
<i>Danvers Center.</i> —Aux.,	6 00
<i>East Somerville.</i> —Aux., Franklin St. Ch. Aux.,	32 00
<i>Fall River.</i> —Aux., Miss Seymour's salary,	346 50
<i>Frammingham.</i> —Plymouth Ch., S. S. Primary Ch., Aintab,	10 50
<i>Gilbertville.</i> —Aux.,	27 00
<i>Groton.</i> —Aux.,	10 00
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas., Amherst, 2d Ch. Aux., \$20; "Missiou Circle," \$30; Williamsburg Aux., \$15; Northampton, C. L. W., \$45; Edwards Ch., S. S. Cl. Young Ladies, \$20; Cummington, Aux., \$15; Hadley, Aux., \$30,	175 00
<i>Hanover.</i> —Aux., \$3; Mrs. Charlotte B. Perkins, \$5; A friend, \$10,	18 00
<i>Holbrook.</i> —Mrs. C. S. Holbrook, const. L. M. Mrs. Lewis Whitcomb, \$25; Miss Sarah J. Holbrook, const. L. M. Miss Clara W. Wood, \$25.00,	50 00
<i>Ipswich.</i> —South Ch., Aux.,	11 00
<i>Jamaica Plain.</i> —"Wide Awakes,"	15 00
<i>Lowell.</i> —Aux.,	1 00
<i>Lynn.</i> —Central Ch., Aux.,	30 25
<i>Marblehead.</i> —1st Ch., Aux.,	48 00
<i>Marshfield.</i> —Aux.,	5 00
<i>Orleans.</i> —Aux.,	3 00
<i>Peabody.</i> —Aux.,	40 00
<i>Salem.</i> —Tabernacle Ch., "Will-ing Helpers,"	30 00
<i>Somerville.</i> —Winter Hill, Aux.,	47 20
<i>South Abington.</i> —A friend,	300 00
<i>South Egremont.</i> —"Buds of Promise,"	93 30
<i>South Natick.</i> —Anne Eliot, Aux.,	8 00
<i>Springfield Branch.</i> —Miss H. S. Buckingham, Treas., Blandford, "Cheerful Givers," \$25; Chicopee, 3d Ch., \$25.60; "Busy Bees," \$38.78; Holyoke, Aux., \$82; Springfield, 1st Ch., \$9.78; Circle No. 1, \$3; Olivet Ch., \$8; Longmeadow, \$10,	202 16

<i>Stockbridge.</i> —"Merry Workers,"	\$5 00
<i>Taunton.</i> —Mrs. Benj. King's S. S. Cl.,	2 80
<i>Topsfield.</i> —Aux.,	40 00
<i>Ware.</i> —Aux.,	116 02
<i>Wellfleet.</i> —1st Ch., Aux.,	4 50
<i>Woburn.</i> —Aux.,	76 00
<i>Wollaston Heights.</i> —Aux.,	3 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas., Baldwinville, Aux., \$6; So. Royalston, Aux., \$13; North Brookfield, Aux., \$25.45; Oxford, Aux., \$19.66; Grafton, "Hillside Helpers," \$10; Whitinsville, "Merry Gleaners," \$246,	320 11
<i>Worcester.</i> —"An individual,"	2 80
Total,	\$2,493 25

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Central Falls, Aux., \$63; "Little Sunbeams," \$32; "Elmwood Workers," \$50; Providence, Beneficent Ch., \$68.21; Slatersville, Aux., \$20; Newport, Aux., \$255.89; United Ch., S. S., \$244.11, of wh. \$200 for Armenia College,	\$533 21
<i>Providence.</i> —Union Ch., S. S.,	4 07
Total,	\$537 28

*Female Dep. Armenia College.*

<i>Rhode Island Branch.</i> —	\$200 00
-------------------------------	----------

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. W. S. Learned, Treas., Jewett City, Mrs. T. L. Shipman, \$5; Mrs. E. L. Fox, \$3; New London, 2d Ch., \$50; Norwich, Broadway Church, \$46.20; Sadie, Fannie, Helen, \$5 gold,	\$109 20
<i>Greenwich.</i> —Aux., Aintab,	15 50
<i>Guilford.</i> —Mrs. Lucy E. Tuttle,	50 00
<i>Hartford Branch.</i> —Hartford, Park Ch., Aux., \$141.65; Pearl St. Ch., Aux., \$100.50; South Ch., \$83; S. S. \$30; Centre Ch., \$5; East Hartland, Aux., const. L. M. Mrs. E. C. Jones, \$25; West Hartland, Aux., \$10; Enfield, Aux., \$86; Poquonock, Aux., \$62.19; Bristol, Aux., \$49.20; So. Windsor, Aux., \$30; Unionville, Aux., \$25.10; Plainville, Aux., \$16; Rockville, Aux., \$9.50; 2d Ch., Infant Cl., \$2.50,	675 64

<i>New Canaan.</i> —Cong. S. S.,	\$80 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., Bethlehem, \$8; Bridgeport (\$25 fr. Rev. Chas. Ray Palmer, to const. L. M. Mrs. Ephraim C. Goff, Appleton, Wisconsin, completing L. M's Mrs. Jas. C. Loomis and Mrs. Hanford Lyon, \$164; Colebrook "Laurel Leaves," \$11.38; Kent, \$20; Madison, "Boys of Promise," to const. L. M. Miss Kate H. Crampton, \$25; Middletown, First Ch., Mrs. J. Kilbourne, to const. L. M. Miss Lizzie Kilbourne, \$25; New Britain, Center Ch. (\$13.81, fr. "Little Givers"), \$175.41; South Ch., \$10; New Haven Center Ch., \$27; College St. Ch., \$15; North Church, \$1; Third Ch. (\$50 to const. L. M's Mrs. Susan E. McQueen and Miss Sabrina R. Ives), \$122; Norfolk, \$16.50; Riverton, \$8; Salisbury, \$15.85; Southbury, \$40.80; Watertown, "Juv. Miss. Asso.," \$21.50; Winsted, "May-flowers," \$91.80; Wolcottville, \$20,	818.24
Total,	\$1,748 58

## NEW YORK

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Syracuse, Plymouth Ch., "The Gleaners," const. L. M. Mrs. W. E. Hopkins,	\$25 00
<i>Rochester.</i> —Mrs. C. H. Dewey,	50 00
Total,	\$75 00

*Legacy.*

Legacy of Miss Mary H. Allen, Berkshire, N. Y., const. L. M. Mrs. Emma R. Allen, New-ark Valley,	\$25 00
--	---------

## WISCONSIN.

<i>Princeton.</i> —Mrs. C. D. Richards,	\$1 00
Total,	\$1 00
General Funds,	\$5,345 31
Fem. Dep. Armenia College,	208 00
"Life and Light,"	1,021 38
Weekly Pledge,	12 15
Leaflets,	1 40
Legacy,	25 00
Total,	\$6,613 24

MISS EMMA CARRUTH, *Ass't Treas.*



# Department of the Interior.

---

## THE DAUGHTERS OF CHINA.

BY MISS MARY H. PORTER.

WHILE we look for a little time at this vast mission field, lay aside if you can your preconceived ideas of the Chinese, and try to recognize their kinship to yourselves, in thought, affection, and desire. Then remember that the light of God's love has never dawned upon their souls; that their lives are bounded by their present joy or sorrow; that while toil, pain, disappointment, the daily round of tasks, the daily hope and fear, are as real to them as to you, they know no merciful Saviour on whom to cast their burden, and see no light beyond, illumining the dark pathway.

Go in your thought to the homes of China; look at their sorrow and degradation; and then, as you turn back to your own bright family circles, made sacred and blessed by the love that hallows them, oh! ask yourselves if you *owe* nothing to your sisters who sit in darkness! Are you not their debtors *for Christ's sake*!

To realize the condition of heathen society one must live in it; must become acquainted with the personal history of individuals, and the story of households, and looking beneath the veil of superficial respectability which covers it, and which strikes the casual observer as fair and comely, must learn the hollowness of the pretence, and the truth of the inspired description found in the first chapter of Romans. Something of the bitterness of the woman's life may be conceived, when you remember that the daughter is ever an unwelcome addition to the family. During her childhood she is almost wholly unrestrained and undisciplined; and when at an early age she goes to her husband's home, it is to be placed under the absolute control of her mother-in-law, to perform the most menial service of the household. As the years go on, she becomes the mother of sons, and having been a slave in youth, is, in turn, a despot in old age.

Ignorant, poor, despised, is it strange that a sort of apathetic despair settles down on vast multitudes, and that they listen to your tale of what the women of other lands have been and done with incredulous wonder?

Exceptional women there are, who either by native force of character, or by the hold they have upon the affection of husband and sons, gain positions of honor and influence in their little circles. But of the majority, it is true that their lives are one long, hopeless struggle with oppression and grief; and (saddest degradation of all in woman) embittered, not softened by suffering, they pitilessly inflict upon others the wrongs they have themselves endured. Of the life of the higher classes we see little; but the same customs, the power of the mother-in-law, the subjection of the bride, prevail in all ranks, and the result must be similar. In a family of wealth is introduced yet another element of discord and unhappiness, as the concubines form a recognized class in such a household.

The ignorance of the women is pitiful. Their range of ideas is so narrow, their lives so confined and restricted, that it often seems almost impossible to give them an intellectual conception of the most simple and fundamental truths of the Gospel. What meaning have words like faith and redemption, to their ears? In the cities they meet with different classes of persons, at least hear of the outside world, and their horizon is somewhat broadened; but those in the little mud-built hamlets along the line of the rivers, or in the farming districts, know nothing beyond the village gossip, and the village superstition. Their days are spent in toiling in the fields, and the work—sowing, cultivating and gathering the crops—is done upon their *knees*, because their cruelly-bound feet make it impossible for them to stand for any long-continued labor. The home to which they go at night is a comfortless hovel almost without furniture, and their food is so coarse and innutritious that we wonder it can sustain life. Is it strange that minds are dull and slow of comprehension when the body is so poorly nourished?

Yet, I doubt if the very poor are more objects of pity than those in the higher ranks; for these “daughters of toil” have, at least, occupation for the long days, and the necessity for effort gives a sort of purpose and object to their lives; while the Chinese lady spends her time in utter idleness, or strives to forget herself in the feverish diversions of the gaming table.

There are women educated according to the national standard, but they are few even among the higher, and almost never found in the middle and lower classes.

As we look upon these sorrowful lives, crushed and bowed down under the load of superstition and sin, we ask, “Who shall deliver them from this body of death?” and the reply of every Christian soul must be, our Lord Jesus Christ. We know that he is mighty to save, and that his love can form anew these hearts, waken them to life, and make them tender and womanly. Think of the knowl-

edge of the sympathy of a present Saviour, the hope of eternal life, a heaven awaiting them, coming to such souls! Must it not be like the opening of dungeon doors, the breaking of fetters? Yes, more,—like *life from the dead*.

To us, dear sisters, is given by the Master, the blessed service of carrying this message of redemption, by which this mighty work is to be wrought. As He bids his people go forth, he adds the promise of his presence, which is the pledge that “his word shall not return to him void, but shall prosper in that whereto he sends it.” Are we ready for our part in this work? Rather, let me ask, is there one ready to relinquish the dear privilege of entering into Christ’s work, by sending her love, her prayers, her gifts, according as the Lord has prospered her, to aid in loosening the bonds in which ignorance and sin hold these, who may be, and who, if the Church is faithful, *shall* be, redeemed ones in Christ?

Yet one word more; let me say here as I have said to the many with whom I have spoken face-to-face, if the gift the Lord asks from you is your life’s service consecrated directly to this work, do not fear to listen to his call, and to say in joyful response, “Speak Lord, for thy servant heareth.” Open your heart trustfully to his teaching, and thank him reverently if you are “counted worthy to suffer for his sake.” And dear *mothers*, if He asks you to give your children to the far distant fields, who knows as well as your Heavenly Father the *cost*? He “spared not his own Son, but delivered him up for us all.” Can you not trust them to His guidance, and believe that he will verify to you the promise of a hundred-fold in this present time? It was the infinitely loving, infinitely compassionate Saviour who said,—said it while knowing our frame and remembering the intensity of human affections,—“He that loveth son or daughter more than me, is not worthy of me.”

---

## TURKEY.

### LETTER FROM MRS. COFFING.

MRS. COFFING, of Marash, writes thus of her experience with a class of unruly boys:—

“They were expecting to have Turvanda Varjuhee for their teacher; but as we were obliged to take her from the middle, for the high school, they were disappointed, and set out to rule the new teacher, and not a lesson could she obtain from them.

"I knew I had but to say the word, and the committee would expel them, at least for the winter; but the boys were none of your sleepy-heads, but just of that bright kind that makes either your best or worst men, and notwithstanding their wicked conduct, I cannot help loving them.

"The teacher nearly made herself sick with them, and gained nothing. I therefore divided their lessons with her, and my patience and ingenuity have been taxed to the utmost. Two nights I sent to the house for lamps, and kept them late, not letting one of them go till he had recited every question and answer in the lesson; and a part were thus retained a third evening. It was somewhat amusing to see the parents come in, lantern in hand, and quietly sit down and await the result. I knew that prayer was made for us those evenings, and I believe that angels anxiously looked on. I must speak a good word for the parents; every one of them stood with me, and some of them have expressed their thanks that I was willing to lay myself out so for them. After a month of conflict, I think I may say I have not only gained their lessons, but their love. I now earnestly desire that they may yield to a higher authority and a better love.

"Will you not all pray that these sixteen souls may be brought to accept Jesus now?"

---

### EFFECTS OF WAR.

Recent letters from Erzroom give us glimpses of life in the besieged city. We are permitted to make a few extracts relating to the distress prevailing among the people, and the relief-work which is superintended to some extent by the missionaries. Many have died of a disease resembling cholera. Mr. Cole had been severely attacked by it, and at one time it was feared that he would not recover; but according to the latest accounts, he was improving, and, it was hoped, out of danger. The recent severe affliction of this family, in the sickness and death of two children, within a few weeks of each other, has probably already come to the notice of our readers.

Mrs. Cole writes: "Some of the Protestants are opposed to our helping the Turks to any bread. But some of the money in hand was given especially for the Turks, and to us it is a pleasant sight to see them come for supplies with the Armenians, forgetting for the time being their animosity. There is terrible suffering already in the city. Very few, comparatively, have any fuel these cold days. Most pitiable cases come to us, but the rule is to help only

those whose homes have been visited, thoroughly examined, and found to be actually without the necessities of life. The Protestant brethren are interested in the work, and report to us poor families in a state of utter destitution near their homes. But these must be visited, ere their names are entered on our list, and a paper given them which entitles them to bread from our door."

In another place, speaking of the dead and dying, she says: "Will any one be left alive in Erzroom?" It was reported that in a few days there would be no more flour for sale, and the missionaries were advised to mix potatoes with the flour in preparing bread.

Miss Nicholson says: "My time is full to overflowing, so that it sometimes seems as if I had hardly time to breathe." She is engaged in this work for the poor, "hearing their sad, sad stories," and examining into the truth of their statements.

Mrs. Reynolds writes from Van:—

"Between five hundred and one thousand Koords have passed through the city the last week, in two installments, for the Pergri camp. The Christians were somewhat apprehensive of trouble, as letters from Bashkalla said they were a rough set, intent on mischief, expecting to serve Van as Byazid had fared; but they made no disturbance, and it is said the last company left yesterday. Dr. Reynolds and myself, with Mr. Barnum, went into the city yesterday, as the congregations held a union service, this being the first Sabbath in the month. Several new comers were present. There are four young men who are more and more committing themselves to our cause, and who are enduring some persecution for so doing. In one case where the family are well off, the father has given his son till the long fast in which to repent of his love for the truth and adherence to the Protestants; if he does not leave the Protestants before this, he is to be turned out of the house. Another is a priest's son.

"We are asking what means the Lord would have us use to secure the manifest presence of the Holy Spirit here this winter. We need his coming so much, and might expect so much of good and of growth from his power manifest in these hearts. The work among the women is still general, and those we most long to see reached do not seem very hopeful. The opposition to us, and suspicion of us, seem wearing away, and women are much more ready than they once were to receive us to their houses. In the last two weeks Hamun and I have made twelve calls, and were very cordially received. Poverty and suffering opensome doors to us, and the conclusion seems to be that those who are willing to come into their



wretched homes and give sympathy and read the Bible, cannot be the abominable unbelievers they have been represented to be. Giving help is a hard problem, and one which perplexes me more than any other. People here are not suffering for bread; but there is now a great deal of typhoid and other sickness in the city, and suitable food, medicine, and clothing are needed in many cases."

---

## Home Department.

---

### THE STORY OF A LITTLE "SEED," AND HOW IT WAS PLANTED.

BY MRS. CARRIE L. POST.

THE sultry summer had come, school had closed, teachers, weary and worn, had gone hither and thither, seeking tonic in sea or mountain air, leaving the great mass of youthful ones to employ themselves as best they could. It happened on one of those days, that a very humble, middle-aged woman, who had never claimed to be a "schoolma'am" but one half day in all her life, said to three of her nieces and their friends: "Come early, and stay to supper!" for they were to begin their object-lessons in arithmetic, geometry, needlework, and the Bible. The good pastor and his wife had gone on a long journey, to spend their vacation amid the grand regions of California and the Yo Semite. Before they returned, we could make an "album bed-quilt," and on it should be the name of every girl in the church, with an accompanying passage of scripture for every block; and this should be a surprise love-token from the lambs of the flock, when they welcomed their Shepherd and Shepherdess back to the fold.

Patchwork, how old-fashioned! say some; how useless! say others; but we must do something, so we planned that. While we worked it grew beautiful to us; for did it not bud and blossom all over with Love's freshest roses, as well as printed pinks and curious posies? Indeed it did! It seemed more like play than work, so merrily and blithely did the young maidens learn and repeat their lessons, while turning out with their flashing scissors the curves, cones, squares, triangles, and obtuse triangles, fitting them so nicely that one might readily imagine magnetic needles had drawn and fastened the pieces together. And now, with studious care, we "searched the Scriptures" for appropriate texts. What lovely promises we found, only a few specimens of which can be given



here: "He shall cover thee with His feathers, and under His wings shalt thou trust." "Behold, He that keepeth Israel shall neither slumber nor sleep." "The King's daughter shall be clothed in raiment of needlework." "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." When our patchwork of calico and white came forth from the hand of the scribe, ready for quilting, it seemed quite like a new edition of the Bible.

Thus were spent a few midsummer hours; and so pleasantly did they glide by, we all, with one consent, agreed to organize, then and there, a "Missionary Society," that we might have a definite object to work for and contribute to. Our membership fee should be only ten cents, with a gift of five cents at each regular meeting. A few simple rules were drawn up, and lo! the "seed" was planted. The warmth of sunny young hearts beamed on it, while there silently dropped a tearful prayer from the heart of older experience; knowing, that though Paul might plant and Apollos water, every effort would be in vain, except God should give the increase.

Casting retrospective glances over the years that have intervened since that happy summer planting, we find that it is no imaginary growth that we see, but a vigorous young plant of seven-years' fruitage. Scarcely daring to introduce ourselves to older "Branches," and the "Mother Tree," lest we appear boastful and obtrusive, yet in compliance with a request that comes from one who is deeply interested in missions, and who has pleasantly hinted "that notices of the different methods adopted, and the results achieved by Mission Bands, are often helpful and stimulating to others," we consent to give a brief statement of the various plans we have tried, to raise "here a little and there a little" of the amount netted, and of the disposal of the funds.

Our fees counted up slowly but surely; useful and ornamental articles that we made for friends, brought some gain; while once or twice a year we have given an entertainment of some kind, a strawberry festival in June, and later in the season a flower, fruit and seed festival, which was remarkably enjoyable and successful. On the centre of our refreshment-table stood a pyramid of beautiful autumnal flowers and leaves; on each end of the table a large basket, containing fruits and seeds. Short addresses were called for on the beauty and uses of each cluster. A head-light and Chinese lanterns illuminated the lawn sufficiently for out-door games. The sale of Chinese curiosities, and tiny cups of pure Chinese tea, brought us quite a little sum at one of our parlor sociables. In February we tried a valentine supper; while guests partook of refreshments, good "St. Valentine" distributed

gifts from the huge basket on his arm, all pretty and useful, made by the girls. The result of this was much merriment and sport, with fifty additional dollars in our treasury. Then we tried a paper festival; everything offered for sale except flowers and candy, was of paper. Many of our articles we obtained from the book-stores, and sold on commission. This, also, was a pleasant and profitable affair.

The understanding in our society is, that all over and above what is needed to support a pupil in school in China, shall be appropriated to "home" objects. The accumulation of our dimes and dollars during seven years, has amounted, in the aggregate to about five hundred dollars. With this we have supported at different times two pupils in China. The first was a boy, for whom we cared till his school course was completed and he was ready for work as a Bible-reader or preacher. Of him we read, "scarcely in America, could a more earnest and worthy young Christian be found." Another letter tells of his being united in Christian marriage to a Christian girl, and of their harmonious lives and happy home, contrasting strongly with heathen homes. A still more recent letter tells of the triumphant death of the young wife, and her victorious reply when asked if she was afraid to die: "No! why should I be afraid to go where Jesus is?" "Sweeping through the Gates," was sung, by her request, as she entered in "through the gates" to the new Jerusalem. We are now supporting a little girl in the Bridgman school, Peking. Our home contributions have been as follows: twenty-nine dollars toward a Sabbath-school library, seventy-five dollars to the ladies' fund for church expenses, and thirty dollars to a worthy college student. Eight bedquilts and other valuables have been added to missionary barrels, and fourteen garments have been made and donated to our City Hospital.

Some episodes in connection with our society might be mentioned; for our girls not only enjoy a good supper after work, but spicy variety in other ways. The evening is given up to music, reading or recitation, charades and tableaux, in which the beloved pastor is expected to take an active part. Surprises are planned, pleasant speeches made, and tokens of love exchanged. Books or other little mementoes are sent occasionally to our missionary friend in China, whose name our society bears, and the quaintest and oddest things come back to us, with many precious and helpful words of cheer, thus keeping up a warm love and interest in each other.

Doubtless there are young girls in every city and village who would cheerfully engage in work for Christ, if some older person would suggest ways, and make them attractive. "Our Society" ways are not presented as models, by any means, and our boasting is only in the Lord.

ANNUAL MEETING OF THE NORTHERN ILLINOIS  
BRANCH OF THE W. B. M. I.

BY MRS. H. W. TAYLOR.

THIS Branch held its first annual meeting at Aurora, Feb. 20, 21, in the rooms of the Y. M. C. A., beginning Wednesday afternoon, the president, Mrs. N. A. Prentiss, in the chair. The exercises opened by singing "Rock of Ages," followed by the reading of the last chapter of Matthew. Prayer by Mrs. Prof. Haven. Forty-nine ladies were present from abroad, and the Aurora ladies filled all of the space left in the pleasant room, while a few earnest gentlemen stood near the door of the ante-room, eager to hear and "stay up our hands," if need be, in this our experimental meeting. But Mrs. Moses Smith, the President of the W. B. M. I., was on the platform, and breathed inspiration and courage into every fearful heart. The Secretary, Mrs. Talcott, being absent, Mrs. Woodbury read her report, which did not cover a full year of labor, as this Branch was organized in May last.

The Northern Illinois Branch comprises eight local associations. A vice-president was appointed from each of these associations to superintend the work, organize auxiliaries, etc., in her district. From the vice-presidents of the Bureau, Aurora, Elgin and Rockford associations, encouraging reports had been received. Meetings had been held in connection with the associations of churches, and several new auxiliaries had been formed as the result of these gatherings. There are about sixty auxiliaries in the churches of this Branch, and the increasing interest justifies the expectation that many will be added to this number during the next year.

After receiving the greetings of our Methodist friends through their representative, Mrs. Jutkins, papers from various auxiliaries were listened to, with great interest. The eldest of these societies, numbering sixty, organized in 1869, has raised about \$3,500 during the nine years of its existence, and four of its fellow church-members are laboring as missionaries in foreign lands. The youngest is scarcely one year old, but rejoices in twenty-one members. After singing, Miss Seymour, of Harpoot, Turkey, addressed the audience. She introduced to us the three mission families—those of Messrs. Barnum, Allen and Browne—stationed at Harpoot, and described the girls' school connected with Armenia College, made familiar to us all by the vivid pictures of Mr. and Mrs. Wheeler. She also described the village schools in the great plain around Harpoot. When she left Turkey last August, after eleven years' labor, her room and the church were filled with Armenian pupils, who sent greetings to their sisters in America, begging for their prayers.

A public meeting was held in the evening in Rev. Mr. Hill's church. The house was well filled, notwithstanding the rain. Mrs. Smith read a valuable paper upon the "Relations of Woman's Missionary Work to the Evangelization of the World." Mrs. Rhea, of Lake Forest, followed with an address, replete with humor and pathos, illustrating the work in Persia. Thursday, the sessions were held in the church of Rev. N. A. Prentiss. The time till eleven o'clock was occupied with necessary business, and listening to further reports of auxiliaries. A committee of ladies was appointed to confer with ladies from the Southern part of the State, at the State Association at Galesburg, in May next, upon the desirableness of joining this organization, or of organizing a separate Branch. Committees on nomination of officers, and on place for next meeting, were also appointed. A few practical remarks upon methods of work, by Mrs. Smith, were followed by a devotional meeting of rare power and interest, conducted by Miss Greene. In the interval till two o'clock, an elegant collation, provided by the Aurora ladies, was served in the prayer-room of the church.

The afternoon meeting was largely attended, in spite of the continuous rain. The committee on nominating officers, reported as follows: President, Mrs. N. A. Prentiss, Aurora; 1st Vice-President, Mrs. L. B. Taylor, of Wheaton; Secretary, Mrs. H. W. Taylor, of Rockford; Vice-Presidents from local Associations, as follows: Aurora Association, Mrs. H. C. Paddock, of Aurora; Bureau Association, Mrs. G. W. Colman, of Sheffield; Central East Association, Mrs. A. D. Conkling, of Champaign; Chicago Association, Mrs. W. Converse, of Chicago; Elgin Association, Mrs. C. E. Dickinson, of Elgin; Fox River Union, Mrs. Harrison, of Granville; Rockford Association, Mrs. D. S. Penfield, of Rockford; Rock River Association, Mrs. O. H. Fay, of Geneseo. The next meeting is to be held the second week in February, 1879, at Princeton.

Mrs. Case, of Chicago, conducted a "Model Missionary Meeting," at which six papers on Japan were presented, which were very exhaustive and interesting. Miss Van Duzee also gave a vivid sketch of Armenian life and customs in Erzroom and vicinity, illustrating the dress of the women by three young ladies in native Armenian costume. Perhaps we cannot better close this last report of our delightful gathering, than by transcribing the vote of thanks (adopted by a rising vote), offered by Mrs. Humphrey, of Oak Park:

"Before leaving, we wish to express the gratitude we all feel to the churches of Aurora, that have so cordially united and helped

our gathering; to the homes that have received us with their choicest hospitality; to those ladies who have so abundantly provided the tasteful lunch, and made the church a shelter and a home for the day; to the conveyances that have been so sure to be present when wanted, and so patient in their difficult tasks; to the gentlemen, whose kind and tireless helpfulness has taken by surprise even those of us who have had former experience of how needful and how willingly offered such assistance can be."—*Advance*.

ROCKFORD.

## ITEMS.

IN 1873, Mr. W. C. Jones, of Warrington, England, gave £20,000 to the Church Missionary Society, the interest of which was to be used for the employment of more native agents in some of the Missions. It supported last year nine on the Niger, nine at Frère Town, six in Palestine, eleven in North India, twelve in the Telegu Mission, and one in Mauritius,—forty-eight in all. Thus by a consecration of his wealth, this gentleman is enabled to multiply his Christian influence by forty-eight.

A NEW MISSION in China is proposed by the Church of Scotland. Already \$8,715 have been contributed towards its establishment.

THE AMERICAN BOARD has 17 Missions; 81 Stations; 531 out-stations; 1563 laborers: of whom 151 are ordained missionaries, 7 are physicians, 227 are lady assistants sent from this country, 125 native pastors, 255 preachers and catechists, and 522 school-teachers. It has 256 churches, with 13,435 members; 16 training and theological schools, with 551 students; and 24,562 pupils in common schools.

## RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JAN. 15, TO FEB. 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.		
Mrs. Mary B. Monroe, Akron, Treas.	<i>Elyria</i> .—Aux., \$50.75; Young Ladies' Mission Band, \$6.81 1st Pres. S. S. \$40,	\$97 56
<i>Akron</i> .—Aux., for Miss Parmelee, \$25; for Miss Collins, \$5.	<i>Hudson</i> .—Aux., for Miss Parmelee, \$5; for Madura Bible reader, \$3.62,	8 62
<i>Andover</i> .—Aux.,	<i>Kent</i> .—Aux.,	15 00
	<i>Lorain</i> .—Aux.,	5 00
		1 60



<i>Mallet Creek.</i> —Aux., for Miss Parmelee,	\$5 00
<i>Painesville.</i> —Aux., for Miss Electa Parsons,	102 00
<i>Paddy's Run.</i> —Aux., for Miss Collins, \$10; "Willing Helpers," \$25,	35 00
<i>Saybrook.</i> —Aux.,	6 40
<i>Sheffield.</i> —Aux.,	12 30
<i>Troy.</i> —Aux.,	7 00
<i>Wayne.</i> —Aux.,	7 00
Total,	\$332 48

## MICHIGAN BRANCH.

<i>Almont.</i> —Aux., for Miss Pinkerton,	\$8 00
<i>Ann Arbor.</i> —Lindley Miss. Circle, for Bridgman School,	14 00
<i>Detroit.</i> —1st Ch., Aux., for Mrs. Coffing, \$93.80; Young Ladies' Miss. Circle, for Bible-reader, \$45; for pupils, \$17.50; dime collection, \$2.23; Sunbeam Band, for Battalagunda school, \$37,	195 53
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Flint.</i> —Aux.,	19 00
<i>Hersey.</i> —Aux., for Miss Spencer,	1 00
<i>Homestead.</i> —Aux.,	16 00
<i>Jackson.</i> —East Side Aux.,	5 00
<i>Michigan Center.</i> —Aux.,	6 00
<i>Port Huron.</i> —Aux., for Miss Pinkerton,	13 65
<i>St. John.</i> —Girls' Mission-Circle,	1 50
<i>Vermontville.</i> —Aux., for Miss Spencer,	21 00
Total,	\$392 43

## ILLINOIS.

<i>Aurora.</i> —1st Ch., Aux.,	\$29 56
<i>Buda.</i> —Aux.,	4 75
<i>Champaign.</i> —Aux.,	10 00
<i>Chesterfield.</i> —Aux.,	16 00
<i>Chicago.</i> —1st Ch., Aux., for Miss Patrick, \$152.57; U. P. Ch., Aux., \$73.33, of wh. \$6.86 completes salary of Miss Rendell, \$66.47 for Miss Van Duzee; Mrs. W. H. Rice completes L. M-ship of Miss Mabel Rice; prev. cont. from Mr. W. H. Rice, const. Mrs. Rice L. M.; Plym. Ch., Aux. \$15.51,	241 41
<i>Geneva.</i> —Aux.,	8 00
<i>Granville.</i> —Aux.,	10 00
<i>Lawn Ridge.</i> —Aux., for Armenia College,	
<i>Lombard.</i> —1st Ch. Sunday Sch.,	11 60
<i>Peru.</i> —Aux.,	7 79
<i>Princeton.</i> —Aux.,	24 00
<i>Richmond.</i> —Aux., wh. const. Mrs. F. J. Douglass L. M.,	25 00
Total,	\$393 11

## WISCONSIN BRANCH.

<i>Appleton.</i> —Aux.,	\$18 65
<i>Eau Claire.</i> —Aux., for salary of Miss Calhoun, and to const. Mrs. Abbie A. McVicar L. M.,	25 00
<i>Fox Lake Sem.</i> —Miss. Circle,	10 55
<i>Green Bay.</i> —Pres. Sunday School, for Miss Porter's school,	40 00
<i>Oshkosh.</i> —Aux.,	5 00
<i>Prairie du Chien.</i> —Aux.,	6 50
<i>Racine.</i> —Aux., for Manissa school,	57 86
Total,	\$163 56

## IOWA BRANCH.

<i>Clinton.</i> —Aux.,	\$4 40
<i>Des Moines.</i> —Prairie Chickens, for miss'y children,	20 00
<i>Durant.</i> —Aux., \$4; Golden Rule Soc., 50 cents,	4 50
<i>Eldora.</i> —Wom. Cent. Soc.,	7 35
<i>Emerald Grove.</i> —A friend,	1 00
<i>Genoa Bluffs.</i> —Aux.,	4 00
<i>Green Mountain.</i> —Aux., for native teachers' tours near Marash, and with prev. cont. to const. Mrs. Flora H. Evans L. M., \$15; Rev. H. L. Chase, for health tour of Miss Barrows, of Japan. \$10.00; "Helpers," \$4,	29 00
<i>McGregor.</i> —Aux.,	10 35
<i>Montour.</i> —Aux., for Akhissar school,	6 00
<i>Osage.</i> —Aux., with prev. cont. to const. Miss M. J. French L. M.,	6 00
<i>Rockford.</i> —Aux.,	2 50
<i>Stacyville.</i> —Aux.,	4 00
<i>Wilton.</i> —"Little Gleaners,"	1 50
Total,	\$100 60

## MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>St. Louis.</i> —"Pilgrim Workers," for Bridgman School,	\$26 00
Total,	\$26 00

## COLORADO.

<i>Colorado Springs.</i> —"Pike's Peak Mission Band,"	\$16 00
Total,	\$16 00

## MISCELLANEOUS.

Envelopes and pamphlets,	\$6 16
Total,	\$6 16
Total for the month,	\$1,430 34
Previously acknowledged,	\$2,003 69
Total,	\$3,434 03





For use in Library only

**For use in Library only**

I-7 v.8/9  
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7253